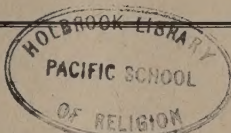


The AMERICAN FRIEND

Pacific School of Religion
Berkeley, California



FEBRUARY 20, 1958

SHARE

Select and support a private overseas assistance project as a personal direct sharing of American resources in helping others to help themselves.



Five Ways To Work For Peace

KEEP INFORMED

Study the political, military and economic facts of the world in which we live. To understand them is to realize the implications involved in the search for peace.



PRAY FOR PEACE

Finally, pray for peace to help in searching out the ways in which it can be realized and for continuing faith that peace can be achieved.



MAKE FRIENDS

Show warmth and hospitality to foreign students, trainees and exchange technicians visiting this country—only you can offer the friendliness so necessary if others are to receive genuine impressions of life in these United States.



Special Issue on

Disarmament

TAKE PART

With a better understanding of the world's problems, encourage and use every available means for constructive discussions with your neighbors, associates and community groups.



From "Pathways to Peace," prepared by the White House Disarmament Staff.

QUAKER COMMENTS

By Merritt Murphy

This is the day which the Lord hath made; let us be glad and rejoice in it. Psalm 118:24.

We often hear speakers refer to conditions "in this day," and sometimes if we look at the conditions only, it is rather discouraging. But let us remember that "this day," whether it be a twenty-four hour period as we look at it or a thousand years as the Lord may look at it, was made by God.

Anything created by God is good, so let us strive to seek the good in each day, see the beauty in nature and our fellowmen, and make each day better by fulfilling our mission on earth through obedience to our Heavenly Father and finding our place in His plan.

When we do this we find conditions not only improve but our faith is strengthened and we can enthusiastically and joyfully sing with the psalmist, "This is the day which the Lord hath made; let us be glad and rejoice in it."

* * *

The record support given the Friends United Services in 1957 is most encouraging. It indicates new life and vitality in the Five Years Meeting of Friends and new interest in our united concerns and missionary outreach programs.

With eight of our Yearly Meetings exceeding their own predetermined goals, along with the United Society of Friends Women, a total of \$187,628.48 was contributed for our United Services the past year. This is more generous support than our United Services ever received in any previous fiscal year, although some 6% short of the budget which had been adopted.

A large proportion of United Services funds goes for Friends missions. Also supported, however, are Christian education, evangelism, peace and social concerns, stewardship, ministerial training, and other programs of vital interest and concern to Friends.

Through our United Services Friends have an opportunity to serve God together and unitedly accomplish tasks for the Kingdom that none of us could do alone.

* * *

The next big event on the Quaker

calendar is the Friends Conference on Disarmament, to be held at Camp Miami in Germantown, Ohio, March 13 to 16. Special emphasis on the importance of disarmament is being given in this issue of *The American Friend*.

Friends long have been staunch believers in peace, and traditionally have opposed war as being contrary to the life and teaching of Jesus. This conference will study how disarmament programs can relieve current world wide tensions and set the stage for enduring peace.

If we are to apply our faith in Christian love and brotherhood to life in this world, then this conference is most important and deserves the prayers of all Friends as well as the attendance of those who can be present.

Let a man first learn to fix his heart on God and then his good deeds will have virtue; but if a man's heart is unsteady, even the great things that he does will be of small advantage.

Meister Eckhart

* * *

The world is slowly learning that because two men think differently neither need be wicked.

Sir Wilfred Grenfell

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THE AMERICAN FRIEND

New Series, Vol. XLVI, No. 4
Old Series, Vol. LXV, No. 4

AUTHORIZED BY THE FIVE YEARS MEETING OF FRIENDS
PUBLISHED FORTNIGHTLY BY THE FRIENDS PUBLICATION BOARD
AT BERNE, INDIANA

ADDRESS ALL CORRESPONDENCE TO
THE AMERICAN FRIEND
101 QUAKER HILL DRIVE
RICHMOND, INDIANA

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SUBSCRIPTION RATES

Subscription Price	\$3.00 per year
Foreign, 75 cents extra. Single copies, 15 cents.	
Advertising in the Local Meeting Directory, 10 cents per line per issue. Other Advertising rates given on application.	

Member Yearly Meetings of the Five Years Meeting of Friends: Baltimore (Homewood), California, Canada, Cuba, East Africa, Indiana, Iowa, Jamaica, Nebraska, New England, New York, North Carolina, Western and Wilmington.

Entered as second-class mail matter at the post-office of Berne, Indiana

Editorials . . .

An Old Concern and A New Urgency

Samuel R. Levering of Ararat, Virginia, is an apple grower and Chairman of the Board on Peace and Social Concerns of the Five Years Meeting.

Joseph Addison's great hymn "Creation" is dear to many Friends:

The spacious firmament on high,
With all the blue ethereal sky,
And spangled heavens, a shining frame,
Their great Original proclaim.

The unwearied sun, from day to day,
Does his Creator's power display,
And publishes to every land
The work of an almighty hand.

Contrast this with Sputnik and Mutnik and Explorer and projected space platforms to carry warfare into "God's firmament on high"! This is a measure of man's spiritual failure, in contrast to his scientific leap into a new era.

The Concern is Not New

Friends' concern for disarmament is not new. Our experience of the Spirit of Christ makes us certain that peace and brotherhood and the Kingdom of God are wrought by Divine Love, and not by military might, threats and terror.

In practice, the Pennsylvania of William Penn built and maintained peace with Indians through justice and brotherhood, implemented by joint courts of whites and Indians to settle any disputes. There was no dependence on arms, nor was any needed.

Friends have been in the forefront of the effort for disarmament, through the American Peace Society, especially when this was ably led by Benjamin Trueblood; through the House Conference at the turn of the century; through the arms race which followed and helped bring World War I; through the Washington Naval Disarmament Conference of 1921; through the futile disarmament conferences under League of Nations auspices in the late 1920s and early 1930s; through the following arms race leading to World War II; through the postwar United Nations effort, so far futile, to control atomic weapons and gain general disarmament.

Why have Friends urged disarmament? They knew that nations which prepared for war usually went to war, just as dogs trained to fight take part in fighting. They knew that nations which were prepared to conquer their neighbors often yielded to this temptation. They knew that arms brought fear, and fear brought counter arms, and counter arms brought more fear, and so on with the arms race until one side or the other struck, often saying that the attack was justified to prevent the other from striking. More fundamentally Friends knew that war was contrary to the life and

teaching of their Lord, and preparing for war was simply a part of the evil system.

For these and other reasons, Friends have opposed armament by their own nation, or by any nation, as spiritually wrong and practically self-defeating.

Friends also knew that disarmament was essential to peace, and was present in all societies which have maintained peace over long periods. For example, Great Britain (England, Wales and Scotland) has maintained peace among the people on its island since 1660.

Aspects of Peace

From one aspect, the problem of peace consists of two parts:

1. Getting rid of the desire to make war.
2. Getting rid of the means of waging war.

Looked at another way, peace existing within societies has two requirements:

1. The will to peace, which consists largely of:
 - a. The spirit of love and brotherhood. (Divine Love in the hearts of men.)
 - b. Justice and opportunity. (At least enough to make conditions tolerable for more people.)
 - c. Self-interest. (Even evil men support law and order to keep murder and robbery at a minimum, to protect their own lives and property.)
2. The machinery of peace, which consists everywhere of at least:
 - a. Laws against murder and robbery.
 - b. Courts to try those accused of breaking these laws.
 - c. Police to enforce these laws.
 - d. Disarmament of individuals and groups (getting rid of private arsenals and armies) with transfer of light weapons to police acting under law.

From either point of view, disarmament is essential to peace, although not the whole answer.

Friends welcome any degree or kind of disarmament. Even small amounts will reduce tension somewhat. But what Friends really seek is to get rid of war completely. This requires total disarmament of all nations, with inspection and peaceful enforcement. Nations must come to rely for security, not on national armies as they now do, but on the absence of armies, peacefully enforced by the United Nations or some new agency created under it, just as citizens and groups now do within their nations.

New Weapons—New Dangers

New weapons of war place mankind in mortal danger. Men possess, or can soon make, weapons such as hydrogen bombs wrapped in cobalt or sodium, which would be made radio-active by the explosion, which could destroy all life on the face of the planet. The materials for such weapons are cheap. There is no defense against such weapons exploded on rafts in the ocean, with their radio-active poisons carried by air currents over continents or the whole earth.

The dangers from long range rockets and space ships may be just as great.

Spiritual Values

The destruction of spiritual values is even more serious. Christians do not fear the death of the body. But the callous way in which Americans speak of destroying millions, and perhaps billions of their fellowmen is indicative of spiritual death. Certainly the Kingdom of God does not come into the hearts of men who are preparing to destroy their fellowmen utterly.

The present situation, where three nations have ultimate weapons, is extremely dangerous. It will become much worse if 93 nations have them. When no one could tell where the bombs or rockets come from which destroy them, deterrence by the danger of retaliation may almost disappear.

Under such conditions peace will depend on the almost vain hope that all men in control of governments or soldiers actually in control of weapons would remain sane permanently. All that would be required to bring destruction would be one man going insane and discharging one weapon.

Each new scientific development makes inspection and control of arms more difficult. Wider dispersal of weapons, within nations and among nations, makes inspection and control a larger task. If inter-continental ballistic missiles are widely dispersed, the task becomes very difficult indeed.

Certainly mankind must stop this mad race. The sooner it is done, the less difficult it will be.

Steps, Not A Leap

We cannot expect mankind to leap immediately all the way from dependence on national armaments to total disarmament, enforced peacefully. But it should now be possible to stop all nuclear tests and to establish international control over outer space, including missiles. Adequate inspection should be possible for both. If these steps are done, then confidence can be built for next steps, including settlement of such sore spots as divided Germany, which would have to accompany total disarmament.

At this time of crisis, Friends should do everything possible to get rid of war, including moving rapidly toward total disarmament, peacefully enforced. If we fall short of doing all that we can, we will have been unprofitable servants for our Lord.

Samuel R. Levering

Friends for 300 years have made a testimony for peace among men. Again we reiterate this testimony. Our plea is based upon the message and authority of Christ. If we disregard Him we do so at the peril of humanity wherever we may be. In behalf of peace we call upon our government resolutely to exert all its efforts and influence toward disarmament until it is accomplished.—California Yearly Meeting.

The great teaching of Jesus to love the Lord our God and to love our neighbors as ourselves was never more needed, or less heeded, than in today's world.

Ohio Yearly Meeting.

"As a Matter of Fact, I'm a Little Tired Myself"



HYDROGEN BOMB

Swiftly
On wide frontiers
Of science men advance
While tortoise-like they creep through realms
Of soul.

Surely
The minds that bred
This sudden Frankenstein
Can forge new global chains to curb
His wrath.

Surely
Men's dreams that bloom
In test-tube and temple
The monster's feet must never churn
To dust.

Cry out,
Oh nations, cry
The Monster's breath be quenched!
Start planting Edens which could soon
Be green!

Lucia Trent

Three Concepts of Disarmament

By Kenneth Boulding

Kenneth Boulding, Professor of Economics at the University of Michigan, is a well known Quaker teacher and lecturer and the author of at least three different kinds of books: "The Economics of Peace," "The Image," and "There is a Spirit."

Disarmament stands for many different things, and the very richness of the idea makes for confusion in thought.

At one extreme it stands for a concept in international diplomacy—a bargaining procedure whereby nations can retain the same relative power without quite so much expense in the maintenance of armed forces. The very nature of the concept illustrates its difficulty and shows why disarmament agreements have been so rarely achieved, and so frequently broken, and why the normal relations of independent armed states is that of an arms race, or at best a balance of terror.

It is extremely difficult to change the absolute level of arms without changing the relative power of the armed nations. A general reduction in level especially reduces the relative power of the most powerful; when arms are at a high level the poor or the small nations cannot possibly hope to compete with the United States or Russia; if arms were at a low level small and weak states would gain in power relative to large and rich states. It is not surprising under these circumstances that large and rich states seldom show much enthusiasm for disarmament.

A Practical Concept

At yet another extreme disarmament stands for different concept in political theory—that of universal, policed, disarmament in which the powers of coercion are concentrated into the single hands of a government, and individual units of the society—whether persons, warlords, barons, or nations—are disarmed.

This is a more "practical" concept than the first, in the sense that over considerable areas of the earth's surface it has been achieved. It is most unusual for men in modern societies to carry personal weapons; relics of private armaments are found in criminal life and gang warfare, but these are a small

part of the total society. General Motors does not arm itself against Ford, nor even, in these days, against the United Automobile Workers.

For most of us personal disarmament has become a habit; we would no more think of strapping on a gun before we went into the street than would we of fighting our next door neighbor for a piece of his lot! Some of this personal disarmament is the result of a long-forgotten "disarmament race" in society; people found that they could get along better without guns and swords than with them. William Penn was not the only gentleman to give up wearing his sword and most of them did it for much less exalted reasons than those which moved Penn. Some of it however, how much, it is hard to say, is also due to the rising effectiveness of the police power as a means of dealing with violence when it arises.

Those political thinkers therefore like Granville Clark and Lewis Sohn who plan disarmament in terms of limited world government with powers to police disarmament, and to bring violators personally to trial before a world court, are "realistic" in the sense that they are proposing a system which is inherently workable once established, as is demonstrated by the fact that on the national scale it has been established and does work, whereas there are grave doubts whether the first type of disarmament by agreement among sovereign states is workable at all.

The difficulties with disarmament proposals of the second type is that though we are pretty sure they would work once we got them, nobody really knows how to get them. The end is in view, and the end is workable, but the road thereto is not visible. All the obvious roads from where we are lead to arms races, to war, and perhaps to irretrievable catastrophe.

There is, however, a third kind of disarmament which is based more on moral and religious principles than the other. This would perhaps better be called defenselessness rather than disarmament, to emphasize the radical and shocking nature of the idea. Defenselessness means deliberately to put oneself

in the power of others, even in the power of evil men. This procedure makes no sense to the "world's people," who act from self interest, or even from national or group interest, to whom the thought of being in the power of another is repugnant.

A Religious Concept

Defenselessness is also frequently confused with self-hatred, which is quite another matter; the perverse desire to suffer and to die, which is not an unimportant part of the human make up, may sometimes produce behavior which at first glance may be confused with that produced by "defenselessness," but it is in fact very far from it in motivation and in ultimate result. True defenselessness arises out of a vision of the oneness of mankind, of love as the one "solid" moral reality, and of society as a "system" of interacting persons, groups and communities.

This vision can truly be called "religious," and it clothes itself naturally in religious language, though it may sometimes be held by those who do not express themselves in the usual religious terms. For the Christian, defenselessness comes very naturally out of any intense experience of the person and love of Christ, who embodied the ideal of defenselessness in his own person with such consummate perfection. Indeed, whenever the New Testament "comes alive" in the minds and hearts of men, and especially when men relive the gospels as if they were current events, a strong tendency to cast aside the instruments of coercion, whether physical or spiritual, becomes apparent.

We see this in the various monastic movements—especially of course in St. Francis—and we see it in the various "perfectionist" Protestant movements, of which the Society of Friends is one. We see it today even within the Catholic Church in the Catholic Worker movement.

Nobody, as far as I know, has ever adequately worked out the theory which lies behind "Christian defenselessness." It is a little different from Gandhian non-violence, though the two things have much in common. Non-violence is a little more "calculated," is somehow more of a "weapon" for the attainment of previously determined ends, and is more "rational" than Christian defenselessness, which draws more from the realm of

grace than from the realm of reason, and which is part of that great "foolishness of God" which in the end perhaps outlasts and outlives the wisdom of men.

The Realm of Grace

The realm of Grace is not, however, a realm of chaos and unreason; it has an order and rationality of its own, superior to but not ultimately contradicting the order and rationality of "mere" human wisdom. If this truth is not held tightly, defenselessness degenerates toward masochism and self-hatred, just as the leading of the spirit degenerates into the whims and chance notions of the irrational imagination.

Those who have practiced defenselessness in all its grace and power have not usually been consciously aware of any elaborate theory behind their actions; they have more often been simple souls who have abandoned themselves to the winds of the spirit of God. These winds however blow not at random, but directly, and the direction gets into the "bones" if not necessarily into the brains of those who raise their sails to catch them.

What, however, does "defenselessness" have to do with disarmament in its more legal and political sense? There is no necessary connection: defenselessness can exist, and even flourish, in a world raucous with war and staggering under arms, because it strikes right at the root of the human relationship and condition; it is like a green plant drawing power quietly and directly from radiant energy as over against violence of the dynamo and the bomb.

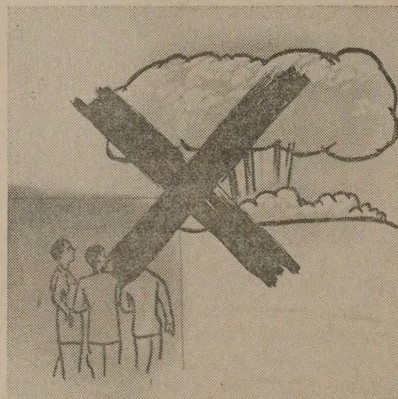
The Mountain of Security

It is not impossible for defenselessness even to hinder or prevent disarmament, as it short-cuts all those half way houses like police and government which may be necessary for political disarmament in a wicked world. At the present time, however, there is reason to suppose that widespread epidemic of the defenseless image, spreading like an infection of health in the minds of men, would materially assist the world over that valley of mistrust and fear which lies between us and the achievement of even a limited amount of security through universal, policed disarmament.

We all stand today on the molehill of national defense; it gives no security, but ever increasing chance of total destruction. Just across the

valley lies the mountain of security through universal policed disarmament—by no means the Mountain of the Lord, but at least above the immediate flood of destruction that threatens us.

In order to get there however we must get off our molehill and go down into the valley of fear and uncertainty, where we have to trust the untrustworthy and even love (a little) the not very lovable. This valley we are afraid of, and so we stay on the molehill, and the flood will destroy us all—unless: unless in some sense we can take the hand of God and let Him lead us downhill to where the rising ground begins.



White House
Disarmament Staff

Quakers To Confer On Disarmament

The Friends Conference on Disarmament will be held March 13-16 at Camp Miami, Germantown, Ohio. Approximately 100 Friends representing nearly thirty Yearly Meetings are expected to attend.

Conference Chairman will be E. Raymond Wilson. Among the subjects to be considered are "An Old Concern and a New Urgency." Samuel R. Levering speaking; "A Scientist's View of the Arms Race," Laurence Strong speaking; "The Arms Race and Natural Resources," Sam Marble speaking; "The Arms Race and Democracy," Stephen Cary speaking; "The International Scene," Sydney Bailey speaking; "U. S. Policy Puzzle," Edward Snyder speaking; "Political Obstacles to Disarmament," Warren Griffiths as Resource Person; "Economic Obstacles to Disarmament," Emile Benoit as Resource Person; "Psychological Obstacles to Disarmament," Ben Seaver as Resource Person; "An Approach to Disarmament

Through Changing People," Norman Whitney speaking; "An approach to Disarmament through Changing Institutions," Dorothy Hutchinson or Samuel Levering speaking.

Small discussion groups will evaluate what Friends are doing and what Friends ought to do in the field of disarmament. A panel will discuss the resources available for disarmament and another panel will discuss the techniques of working on disarmament. A Sunday morning talk by Kenneth Boulding on "Religious and Moral Imperatives for disarmament" and a Meeting for Worship following will close the conference.

Within the last few years, Friends conferences on civil liberties and on race relations have been held with widely representative groups of Friends studying, discussing and worshipping together to find ways and means of expressing their beliefs on these problems. The Friends Conference on Disarmament, it is hoped, will enable Friends who are concerned in the field of peace and disarmament to "work with others in seeking the will of God in this matter" and to "return home with renewed concern and vigor to work in their own local, Quarterly and Yearly Meetings."

Sponsoring organizations are the American Friends Service Committee, Friends Committee on National Legislation, Friends World Committee, Friends General Conference, Friends Peace Committee (Philadelphia), and the Board on Peace and Social Concerns of the Five Years Meeting. Each American Yearly Meeting has been asked to name representatives to the Conference.

Planning for the conference is being done largely from the office of Milton Hadley, Secretary of the Board on Peace and Social Concerns, 101 Quaker Hill Drive, Richmond, Indiana.

Are we to flee like haunted creatures from one defensive device to another, each more costly and humiliating than the one before, cowering underground one day, breaking up our cities the next, attempting to surround ourselves with elaborate electronic shields on the third, concerned only to prolong the length of our lives while sacrificing all the values for which it might be worth while to live at all?

George Kennan

Is Limited War the Answer?

By Edward F. Snyder

Edward F. Snyder left a beginning law practice in Stamford, Connecticut, to join the staff of the Friends Committee on National Legislation several years ago. A paper on the concept of limited war, which he prepared for the Friends Conference on Disarmament, has been abridged by Milton Hadley for inclusion in this special disarmament issue of our journal.

There is no doubt that support for the concept of "limited war" is growing in the United States. Massive retaliation is now questioned as a feasible method of meeting aggression because of the terrible destruction it would bring. Total reliance on massive retaliation is inadequate to meet relatively minor aggression. A nation either inflicts punishment entirely disproportionate to the "crime" or it allows "nibbling" aggression to continue unchecked since the possessor of the devastating power hesitates to use it.

Under the limited war concept at least two limitations would be imposed—on the size of the weapons exploded and on the targets upon which they would be dropped.

Bombs and Targets

Bombs of 1 to 500 kilotons capacity have been suggested. The bomb which destroyed Hiroshima, causing 150,000 casualties in an area of five square miles, was what is now called a "nominal" 20 kiloton bomb. (The one exploded at Eniwetok in 1954 was 20 megatons, or 1000 times as powerful.)

The target area, under the "limited war" concept, would be defined, possibly as an area 500 miles wide along the Atlantic, Gulf and Pacific coasts and along the borders of Russia and her satellites. Even within the areas specified, both sides might agree that certain cities or regions might be "open" and immune to attack.

Henry Kissinger, a chief spokesman for "limited war," proposes that agreement be made among potential antagonists on the size of weapons to be used and the eligible and ineligible targets before a war begins. When it is in progress, he stresses the need for adequate communication to end the war when specific goals have been reached.

Is this concept sound, or is it based on a fundamental miscalculation of human nature under stress?

War, whether limited or unlimited, is a process whereby one group of human beings sets out to destroy another, and it is probably the most irrational and illogical institution in man's culture today. Under the impact of the killing and maiming of family and friends and the destruction of significant areas of the nation, man does not respond mechanically and with cold logic. The pressures brought on the leaders by the public to extend the conflict would be intense. Even in Korea where only conventional weapons were used there was great pressure to expand the war, and at its conclusion there was a widespread feeling that never again should a war be fought under such circumstances for limited objectives. Would it not be as easy to trust an enemy to keep agreements leading to peace as to trust the same enemy to keep agreements to limit war?

Some Questions

Can any agreement on size of nuclear weapons and targets be maintained in the heat of atomic battle?

The line between a legitimate "small" nuclear weapon and the illegal "large" nuclear weapon would be difficult to maintain when the bombs explode before being examined, and even the smaller one could result in other Hiroshimas. Also, as one expert says, "As large numbers of flying missiles come into the possession of both sides, ready for use, critical command will tend to evolve to lower and lower echelons. To some extent this is already occurring."

In what sense is war limited?

The Korean War was limited so far as Western and Communist countries were concerned, but for the Koreans it was about as total as war can be. Would the concept of limited war be popular if it were to be waged on United States territory? Or is it a selfish device to allow nuclear wars to be waged where they will not physically damage the United States?

Proponents of limited nuclear war have begun a campaign to change the opinion of the United

States and the world to favor such limitation. But if we are to change patterns of thought, why not move in the direction of disarmament and world law rather than war, limited or otherwise? If we see the great threat in a small war becoming a major war, logic says we should make a concerted effort to resolve the world's potentially explosive areas.

Alternatives

Instead of limiting war to zones, we suggest demilitarized zones to separate major antagonists.

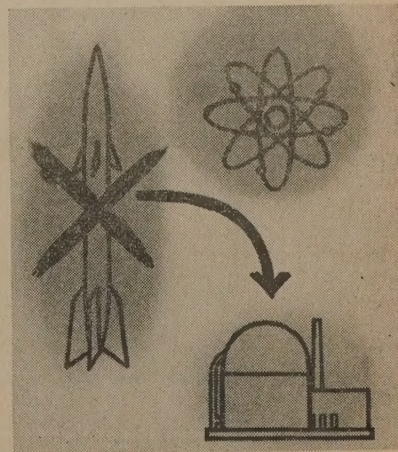
Instead of hostile troops facing each other over a hostile boundary, we would prefer that the United Nation's Emergency Force become a permanent organization, ready and able to be used in tension areas to separate enemies and give time for conciliation.

Could not shipments of arms to tense regions be banned or limited?

And why not use our International Court of Justice, backed up by a strengthened U.N. "to save succeeding generations from the scourge of war"?

The world must move toward devastating nuclear war or toward a world disarmed and governed by law. Widespread acceptance of the limited war concept would take us a long way down the road toward all-out nuclear war.

At this point in history the world needs leaders of courage, vision and a sense of history who are willing to make a clean break with the past and abandon war, whether limited or unlimited, as an instrument of national policy. There is only one sane road open to mankind now, the road toward complete universal disarmament under world law.



White House
Disarmament Staff

The United Nations and Disarmament

One of the best informed Friends on the questions of disarmament is Sydney D. Bailey, Director of the Quaker Program at the U.N. An English Friend, he has written for *The Christian Century* and other publications on aspects of disarmament. We quote below some excerpts from his recent paper on "U.N. Disarmament Negotiations," which will be sent to all conference participants.

There are, broadly speaking, three different ways of looking at the disarmament question:

1. War is evil; preparation for war is immoral; our country should disband its armed forces whatever others do.

2. Armies and armies may increase international tensions; therefore, agreements to reduce arms and armies might help to ease tensions.

3. Security comes when law-abiding nations are strong enough to deter aggression; for the free world to disarm would be to invite aggression.

Most U.N. delegates pay lip service to the second proposition. They do not believe that a disarmament agreement, by itself, would solve political problems but they believe that a disarmament agreement might create conditions in which it would be easier to deal with international political problems. Since nations do not trust each other (arms being a symptom of mistrust), any international disarmament agreement ought to be supervised by an inspection agency operating within the U.N. framework,

* * *

From the foundation of the United Nations until 1954, little progress was made in international disarmament negotiations. The Soviet Government put a great deal of emphasis on "banning" atomic weapons, but was reluctant to discuss how such a ban should be enforced and was unwilling to agree to a balanced method of reducing armed forces. The Western powers, by contrast, advocated disclosure by all countries of their armed strength ceilings for armed forces, and a system of strict international control of nuclear production.

During 1954, however, the two sides began a period of serious negotiation. In particular, the Soviet Government accepted as a basis for discussion an intricate disarmament time-table, sponsored by Britain

and France, which linked together disarmament of conventional and nuclear weapons and various forms of control in a three-stage disarmament program. At first the leading figure in the negotiations was M. Jules Moch of France. During the last two years, however, Mr. Harold Stassen has played an increasingly active role. At times he has been hampered by the fact that there have been differences of opinion within the U.S. Administration, but in spite of this he has won the reputation of being a sincere and serious negotiator.

During the period 1954-7, both the Soviet Union and the Western powers made concessions, thus bringing the two sides much closer together.

* * *

There is no doubt in my mind that there will be a growing demand for a resumption of international negotiations on disarmament. There will be serious efforts to discover effective negotiating procedures, with middle-of-the-road countries offering their good offices. At the same time, the major powers will review their policies on disarmament to see whether adjustments are possible.

It is my personal expectation that, at some time during the next six months or so, there will take place an international conference of some kind at which disarmament will be discussed.

How can Friends held to create a climate of opinion in which negotiations can be fruitful?

I believe that our greatest contribution will be to stress our confidence in the utility of negotiation, not only on disarmament but on other issues on which the nations are divided. We can urge our Governments to take seriously Soviet objections to previous Western proposals. We can state our belief that reciprocal concessions will be in the international interest. We can express the conviction that any agreement on disarmament, however limited its character, could lead to an easing of tensions which would facilitate negotiations for more far-reaching steps.

Our primary responsibility is not on the plane of political or diplomatic debate. Nevertheless, we should be aware of the general direction in which progress might be possible.

Sydney D. Bailey

Books and Pamphlets on Disarmament

(The following materials may be ordered through the office of the Board on Peace and Social Concerns, 101 Quaker Hill Drive, Richmond, Indiana:)

"Progress Report on Disarmament," Washington Newsletter No. 167; August, 1957; Friends Committee on National Legislation. Free.

"The World at the Crossroads," Washington Newsletter No. 171; December, 1957; Friends Committee on National Legislation. Free.

"Quakers Speak on the Arms Race, Disarmament and Nuclear Weapons Testing." 1957 sessions of Yearly Meetings and Conferences. Free.

"Pacifism and Disarmament," by Dorothy Hutchinson; Friends Peace Committee. Single copies free.

Statements by Cyrus S. Eaton and Omar N. Bradley, published by Promoting Enduring Peace. Free.

"What Have We Silently Said Yes To?" and "Return to Human Decency," pamphlets published by the A.F.S.C. Five cents each; quantity prices.

"Effects of Radiation and Fallout," by James F. Crow; Public Affairs Pamphlet No. 236. Twenty-five cents.

"Toward Security Through Disarmament," A.F.S.C. report; 1952. Reduced price ten cents each.

"Agenda for Action," by James P. Warburg. Reduced price fifteen cents each.

* * *

(From William J. Gehrom. *Disarmament Staff, The White House, Washington, D.C., the following White House Materials on Disarmament can be secured:*)

A series of 25 color slides with lecture text.

Colored poster series, 20 in number (used to illustrate this issue of *The American Friend*.)

32 page pamphlet with illustrations.

* * *

(Write your own Senator or the Senate's Subcommittee on Disarmament, Washington 25, D.C., for:)

Senate Report No. 1167: Report of Subcommittee on Disarmament on "Control and Reduction of Armaments."

Three Bags of Wool

By Christina H. Jones

Christina Jones, the wife of A. Willard Jones, Executive Secretary of the Near East Christian Council Committee for Refugee Work, carries much responsibility for the distribution of relief supplies from Church World Service. Her story was written in the interests of "One Great Hour of Sharing" and the 1958 United Appeal for overseas relief, rehabilitation and reconstruction, to be held on Sunday, March 16, in churches in America. Christina and Willard Jones are well-known Friends. They live in Jerusalem.

Leila lay on her bed on the floor of the tent in the Deir Ammar refugee camp, sleepily watching the sun's rays that stole in through a hole in the canvas. For three days the clouds had poured rain on the land of Jordan. All night the storm had beat against the tent, and Leila, awakened from time to time, had huddled closer to her little sister Zeinab for warmth. Close by on the tent floor lay her parents and her brother Ahmad. In a cradle slept Ali, six months old.

Morning meant school, and Leila loved school. Lying in her damp blanket she murmured to herself a verse she had heard the first class recite:

Baa, baa kharuf aswad,
Fe eindak suf?
Nam, nam, ya sayyid,
Thalatha Keeas malaan.

It was the old English rhyme, "Ba Ba Black Sheep" translated into Arabic.

"Three bags full," she thought wistfully. "How I wish I had some wool yarn, so I could knit for Ali and Zeinab and me."

All by herself Leila had learned to knit by watching her teacher knit at recess. One day she broke two twigs from a walnut tree and smoothed and pointed them. With these clumsy needles and a long string for yarn, she painstakingly learned how to knit.

It was cold in the tent as she crept out of bed. Her clothes were damp as she put them on. "Oh, Allah, it is so cold. Please send me some wool," she prayed silently. Her dress was thin and ragged, but

over it she wore her school apron which covered the torn dress and her arms to the wrists. Every girl in the school had been given an apron by the American lady from Jerusalem, who said they were a gift from far-away friends. The girls took good care of the aprons, taking them off as soon as school was over each day, and washing them on Friday, when there was no school.

On that grey morning after the storm the lady from Jerusalem visited Deir Ammar camp, where Leila lived. She brought three bags of yarn with her, and 39 pairs of knitting needles which she had found in the bales from America—just the right number for the top class in the refugee school at Deir Ammar.

When her jeep arrived at the school, Teacher Jaleelie called Leila and Fadwa and Sameeha to help carry in the things. Three bags of wool! Leila's eyes shone with sheer joy. Was ever a prayer answered so quickly?

The lady turned to the teacher. "Can your girls knit?"

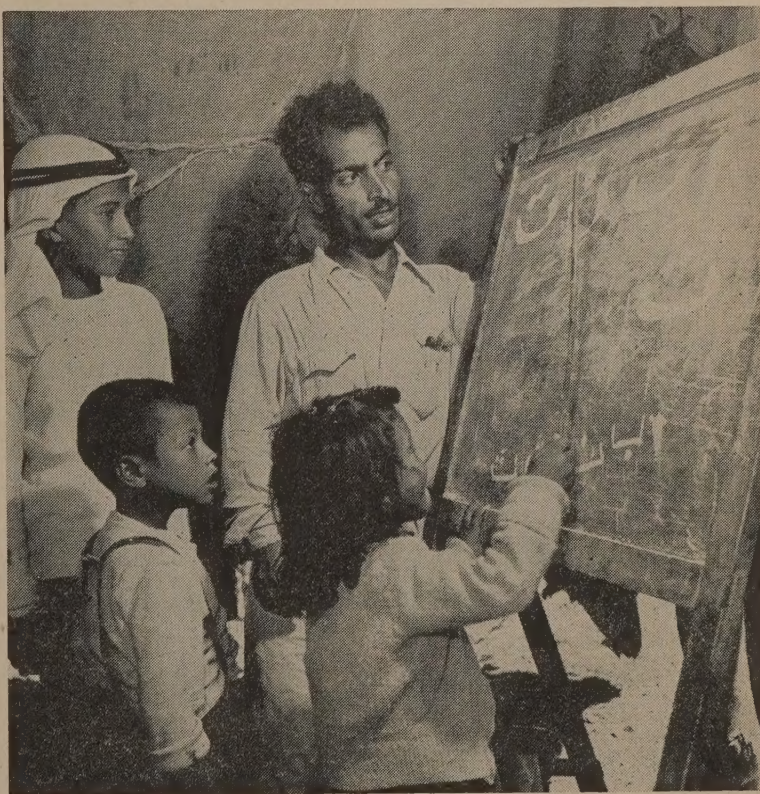
"I'll teach them."

An eager voice broke in. "My teacher, I can knit." And there was Leila, pulling out her wooden needles and ball of string.

The month that followed was one of cold rain and snow. Children in the camps suffered from lack of warm clothing. The lady from Jerusalem toiled with her helpers, sorting and distributing garments from the bales from abroad. Then one morning her telephone rang. Teacher Jaleelie's voice came over the wire asking her to come to Deir Ammar to see what had been done with the wool.

When she arrived at the school, the top class girls were all wearing sweaters knitted by themselves.

(Continued on page 61)



These children of a once wealthy Bedouin tribe are taught by a teacher (a refugee) sent by the Near East Christian Council. The "schoolhouse" is a tent, made of old sacks stitched together by the mothers of the children. The little girl is writing the beginning letters of the Arabic alphabet.

Thoughts for Class Study

by John C. Harvey

March 16 Evangelism in the Home Community

Mark 5:18-20; Luke 10:1-2; Acts 5:42 and I Thess. 1:6-10.

The evangelization of the world is quite an ambitious goal, but one always to be retained by the Christian, along with other more immediate goals. The evangelization of the home community may seem much harder at the moment, for it offers most closely pressing opportunities and first-hand contacts. It may be easier to give bounteously for missions in another continent than to bear witness steadily for Christ alongside of our next-door neighbor.

Is it because we fear that our lives will not support our verbal testimony? Too often we think of evangelism only in terms of what is said, either in preaching or in personal testimony. To be sure, evangelism includes the talking that we do, but we soon discover that there is much more to winning the world for Christ than the effort to make sure that all the world hears the message about Christ. Gandhi is right in saying that Christian missions would be much more effective in India (or anywhere else) if Christians would live more like Christ. Paul refers to the Thessalonians as having become examples to all the believers of their area. In other words, their lives and their faith were just as vital in evangelizing as was their preaching.

Jesus told the healed man to go home and tell his friends how much the Lord had done for him. Some people give the impression in their testimonies that they are telling how much they are doing for the Lord. If we accepted some testimonies at face value, we would wonder how the Lord ever got along before the testifier was converted!

We hope that there is a growing realization in the churches today that evangelism is more than just a pre-conversion activity. Acts 5:42 reminds us that every day in the temple and at home the disciples did not cease teaching and preaching Jesus as the Christ. Some people are converted before they are convinced, and some are convinced

without being converted. Most of us are weak in faith or morals at some point or at some times. There is never a time in any church when the need for evangelizing in the home community is past.

And just when we are most wanting to seek the shelter of the church or to be near the Lord in a comfortable unmolested spot, he comes to us as he did to the man of Decapolis, saying, "Rise up and bear witness by your deeds and by your words as to what the Lord has done—and do it at home, where people really know you." There is the acid test. Can we pass that test?

Questions: What are the best ways used in your community by members of your Meeting to evangelize the people of the community? Why does church membership mean so little today? Or, does it?

March 23 The Church and World Evangelism

Matthew 28:18-20; Acts 13:1-3; Romans 1:14-18.

The urge to evangelize the world is part of the original thrust experienced by the disciples at Antioch. This urge was particularly strong in the nineteenth century, and some believe there is a renewal of it in mid-twentieth century Christendom. We need not argue the question, but pray that it may be true.

A somewhat related consideration is that the thrust out into the wide world is one and the same with the emphasis in last Sunday's lesson on evangelism in the home community. Without a vibrant witness at home, the effort to evangelize the world falls flat, or becomes an organizational scheme sustained only by modern sales techniques. There are times when we wonder just how much of the Christian growth in numbers has come primarily because of efforts to promote an organization, rather than because of an impelling thrust by the Holy Spirit.

We can easily lose the personal vitality of the Christian movement when we begin to deal with large numbers. We are tremendously in-

fluenced by mass production ideas and concepts, even in the life of our churches. We try to get big enough so that it pays to get information out to our members by mimeographed letters rather than by direct personal contact. More church relationships are carried on by form letters than we care to admit. On a denominational level or an inter-church level, the personal touch is even more difficult to maintain. Is world evangelism primarily a matter of sending out letters from offices to people we do not know?

One of the biggest challenges faced today in the churches is to evangelize the inactive members of the churches. The leaders of the churches in many instances are not excited about the mission of the church in the world, and hence cannot expect to get "fringe" members even half-way interested. It must be recognized that many churches today are experiencing something of a new birth as they take on a "man-sized" program of mission work in some needy area of the world. Our inactive members may become suddenly interested and very active if and when they see us taking on a challenging program of actual work in evangelism or missions. More intelligent people will also require of us more clear thinking as to what it is we propose to bring into the lives of people whom we evangelize. There is great need for keen minds on the inside of our mission programs.

While the mission programs of the churches are not perfect, we need to support them all the while, and seek ever to make them more nearly perfect. We can do more from the inside than from the outside. Let us become thoroughly familiar with missions, and particularly with our own Friends mission program, before we criticize it too much, for we may not realize what it is we are criticizing. The command still holds, "Go ye into all the world, making disciples of all nations."

Questions: What percent of your Meeting's budget goes for missions? Is this as it should be? What changes in emphasis have been made in our missions program in recent years? Good or bad?

Lesson based on "International Sunday School Lesson: the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

Friendly Life — Far and Near

Russell Rees, Olaf Hanson, Wayne Carter, Catherine Cain and Marie Ferguson, attended the annual meeting of the Division of Christian Education of the National Council of Churches held February 10-13 in Omaha, Nebraska. Among the Friends Meetings to be visited by one or more of them during the trip to Nebraska are Minneapolis, Minnesota; Central City, Nebraska; Oskaloosa, Marshalltown, Earlham, Honeycreek, New Providence and West Branch, Iowa.

* * *

Joseph and Teresina Havens, former Wilmington College professors, write that they would welcome any Quaker visitors at Northfield, Minnesota, where Joseph Havens is associated with Carleton College as a counselor. There are members of the faculty and student body who would be interested in meeting with any visiting Friends.

* * *

The American Friends Service Committee reports excellent response from signers of the petition to President Eisenhower requesting cancellation of the nuclear weapons tests the U. S. Government has scheduled for April in the Pacific. A great many personal letters have been received, along with small contributions to cover the expense of getting out the petitions. As of January 31, 21,000 names had been signed to 1900 petitions.

* * *

An article entitled "Ghana: So Young, So Hopeful" by Leonard S. Kenworthy appears in the February issue of Progressive. Ghana is the 63rd country Leonard Kenworthy has visited in a tour through Asia, the Middle East and Africa. He is preparing a book on the new leaders in those strategic areas of the world. Leonard Kenworthy is a Friend, a professor at Brooklyn College, and a writer on social studies, biography and Quakerism.

* * *

Harold B. and Anne Kuhn have returned to Wilmore, Kentucky, from a term as guest professors at Union Biblical Seminary, Yeotmal, India. Following the fall term, Harold Kuhn lectured at the World Gospel Mission's Bible College in Bangarapet. The Kuhns then visited the mission field of the Ohio Yearly Meeting of Friends in Bundelkhand and Friends work in Jordan, and ministered briefly among refugees in Germany and Austria. Harold B. Kuhn is Professor of the Philosophy of Religion at Asbury Seminary.

* * *

Rodney and Joan Morris who were at the Friends Africa Mission for two years while Rodney Morris served in the agricultural department as his alternative service to the draft, are now living in Poplar Ridge, New York. Rodney Morris is working three days a week for the College of Agriculture at Cornell and serving as pastor of the Poplar Ridge Meeting. Lawrence Barker, a member of Jonesboro Meeting in Indiana and a student at Earlham College, is preaching regularly on Sunday for the Friends Meeting at New Westville, Ohio.

* * *

The Pendle Hill Seminar with Kenneth Boulding to have been held from April 11 through 13, as announced in the current Pendle Hill Bulletin, has been cancelled. A Pendle Hill Seminar will be held May 9 through 11 with Geoffrey Nuttall, a lecturer in Church History at the University of London whose new book, Christian Pacifism in History, is soon to be published. Geoffrey Nuttall will be a faculty member for the 1958 Pendle Hill Summer Term, together with Howard H. Brinton, Robert C. Murphy, H. Haines Turner and Alexandra Docili.

* * *

Robert Gray, a member of Pasadena Meeting, California Yearly Meeting, has been transferred from an appointment as Field Director of the Friends Service Unit, Kunsan, Korea, to one as Field Director, Barpali Village Service, Orissa, India, beginning February 1. Donald Bundy of Short Creek Meeting, Ohio, was also transferred from the Korea unit, which is being closed, to an assignment as a member of the American Friends Service Committee team in Tokyo, Japan. Jean Fairfax, former A.F.S.C. worker, has been appointed National Representative of Southern Programs by the A.F.S.C. for a nine month period.

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The first mailing of the Quaker

Theological Discussion Group went out in January to sixty persons. A page of newsnotes concerning Quaker theological activity, a list of participants in the "Discussion — Group-by-mail," and a bibliography of published and unpublished manuscripts on Quaker theology, were included in the mailing. Friends wishing to join the Quaker Theological Discussion Group should send \$2.00 to Edward A. Manice, 380 Yale Station, New Haven, Conn. Steering group for the new organization includes Hugh Barbour, Wilmer A. Cooper, Maurice Creasey, T. Canby Jones, Edward A. Manice and Charles F. Thomas.

* * *

Heberto Sein, a Mexican Friend widely known in the United States, reports in a recent A.F.S.C. International Affairs letter from San Paulo, Brazil, where he served as an interpreter in an international civil aviation conference. San Paulo describes itself as the fastest growing city in the world, and Heberto Sein reports that Protestantism also is growing rapidly in Brazil, a traditionally Catholic country. Heberto Sein spoke at the Methodist Church about Quaker work in Mexico, and was invited to repeat the story at another church. One Brazilian told him he was the second contact with Quakers he had had, the first being the movie, "The Great Temptation," as "The Friendly Persuasion" has been called in Latin America.

* * *

The 1958 biennial Friends General Conference will be held at Cape May, New Jersey, from June 23 to 30, on the theme, "From Fear to Faith." Among the speakers will be the Rev. Martin Luther King Jr. of Montgomery, Alabama; Charles A. Wells, editor of Between the Lines; Howard H. Brinton, emeritus director of Pendle Hill; Charles C. Price 3rd, University of Pennsylvania professor; Gilbert Kilpack, director of studies at Pendle Hill; and Dorothy Hutchinson, author and lecturer. A panel discussion devoted to Quaker women applying the Conference theme to family life and the devotional life of Friends will include Elizabeth Watson of Chicago and Dorothy Gilbert Thorne of Wilmington, Ohio, as panel members. The planning committee for the Friends General Conference expects registration to exceed the record 2,500 who attended in 1956.

* * *

The second conference for all ministers of Indiana Yearly Meeting was held January 24 at Anderson Friends Church.

COMING EVENTS

MARCH 13-16—Friends Conference on Disarmament, Camp Miami, Germantown, Ohio.

APRIL 14-18 — Board Meeting Week. Boards and Committees of the Five Years Meeting of Friends; Richmond, Indiana.

APRIL 18-19 — Executive Council, Five Years Meeting of Friends; Richmond, Indiana.

An address, on "The Work of the Ministry" was brought by Bishop Richard C. Raines of the Indiana Area of the Methodist Church. The forty-five ministers present report this to have been a most helpful conference. The address was followed with a Question and Answer hour, after which a delicious lunch was served by Anderson Friends women. A third conference for Indiana Friends pastors is planned for the first week in April.

About fifteen of the pastors of Indiana Yearly Meeting attended the Pastors' Conference at Taylor University on January 30. Murray C. Johnson of Marion, Indiana, addressed the session on "The Pastor and Himself" and conducted a workshop on the same subject in the afternoon.

Friendly Fellowship

Jonesboro, Indiana — Edna Baskett is beginning her fifth year as Chairman of Migrant Ministry under the auspices of the Grant County Council of United Church Women. Under her leadership this adventure in Christian brotherhood in Grant County is well organized with efficient helpers from several different denominations.

The Family Fellowship Nights, sponsored by the Christian Education Committee for several years, are still well attended, with eighty-three at the most recent fellowship supper.

In October, Paul Shugart of Bell, California, held a series of meetings for us. His searching messages were well received.

Jonesboro Friends Women held an inter-circle Christmas luncheon for the third year in December. A Christmas fellowship was held the Thursday before Christmas.

Jennifer Lloyd, daughter of Freda and Horace Lloyd, attended the United Nations seminar in November.

Miriam Jay

* * *

St. Petersburg, Florida — Although St. Petersburg holds a meeting for worship each First Day throughout the year, our active business begins with the November Monthly Meeting. At the December meeting Ethel C. Nevling became our clerk again after an interval of several years. The meeting gave Caroline N. Jacob, retiring clerk, a letter of introduction and friendship to the meetings abroad to be attended by her and Ruth R. Vail, also a member. They begin their trip to Africa soon. Following the business of the meeting, Mrs. S. L. Campbell, principal of the Happy Workers Kindergarten and Nursery, spoke of the work of this Negro school which is sponsored by the Chil-

PLAIN SPEECH

Victory in Virginia

All who accept the Christian conviction that persons of all races are equally children of God have both reason for sorrow and reason for rejoicing, as they face the contemporary scene. The treason trials in South Africa stand high on the sorrowful side, while steady growth in many areas stands high on the encouraging side. One of the best evidences of the latter has just occurred in the city of Norfolk, Virginia.

The Norfolk Preaching Mission has been, for years, an experience of great religious vitality, marked by cordial relations between denominations and fortunate in its selection of speakers from different parts of the nation. The experience was long marred, however, by racial discrimination. Negroes were allowed to attend, but were forced to sit in a special section of the arena. As a consequence, a number of Christian leaders, both white and colored, refused to cooperate and the Mission was omitted for two years.

Finally the Mission was started again and placed upon an unequivocal basis, so far as race is concerned. The result has been something far beyond expectations. The high point came during the 1958 Mission, just completed, when the chief speaker was James Robinson, Pastor of the Church of the Master in New York. Though Norfolk lies far south of the Mason and Dixon Line, the great congregation in the Norfolk Arena was almost evenly divided between the races and the seating was com-

pletely indiscriminate. Equal representation of the races was also seen in the choir.

The experience in Norfolk is much more revolutionary than one who has never lived in the south can realize. The probability is that the gathering held on January 28 was the most thoroughly inter-racial of any meeting ever held in the Commonwealth of Virginia. And the important point to note is that the entire enterprise arose from the life of the church. Often we are deeply discouraged because the church is so slow and so timid, but the Norfolk victory came because the church was bold. For once the church has shown itself ahead of the world.

It must not be supposed that all of the church people of Norfolk are in agreement with the new policy of racial equality in religion. Many stayed away deliberately and others held back their financial contributions. It is harder to raise the budget than it was when the old pattern of segregation was honored. But, whatever the price, the thrilling truth is that Christian leaders have shown boldness as well as compassion.

We do not know what the right steps are, especially in the integration of the schools, but we do know that it is the vocation of Christians to lead, rather than to follow, public opinion. The church can be strong because the church stands on firm ground. The church does not depend on some political formula, but upon the very nature of the eternal gospel.

D. Elton Trueblood

dren's Interracial Organization. Louise Russ is our representative on this Organization.

Our busiest committees are the Peace, which meets weekly under the leadership of Mabel Briggs; the A.F.S.C. Sewing Committee; and the Interracial which quietly tried to help uplift and bring respect for all races.

Rosaline Minthorne continues as faithful and able superintendent of the First Day School. The Adult Bible

Class meets for an hour before meeting under the leadership of Arthur Lybold. Just before Christmas, Haridas Muzumdar gave a thought-provoking lecture on his goodwill trip through the Far East. In January Dan Wilson addressed us at a morning and an evening meeting. His soul-searching description of one's seeking to know God must have aroused a desire in the listeners for a greater oneness with our Heavenly Father.

Helen A. Passmore

Portland Quarterly Meeting, Indiana

—Evangelistic services were held from November 17 through December 1 at Fiat and White Oak Meetings. H. Mearl Wilson, pastor, brought messages the first two nights and Glen Appenian the rest of the time. Mr. and Mrs. Howard Coolman were in charge of music. Extensive repairs were completed in the last year at these Meetings. The annual Homecoming service of White Oak was held September 29 with Susie Sproul and Dallas McIntosh as special workers.

At Monroe Friends, where Vernon Riley is pastor, a spiritual uplift and great encouragement were felt because of the Christmas program given by the youth of the meeting.

At Bluffpoint, with Marcell Thornburg as pastor, the Christmas story was read with slides, interspersed with appropriate instrumental and vocal selections by the children and young people.

At Portland Friends, where John Baxter is pastor, two of the outstanding events of the past year were the coming of George Scherer and Anna Langston to the Meeting, both showing pictures of the Friends work in the Ramallah School and of the Holy Land. We were made to see what a long standing Christian work can accomplish. We came to see how important it is for us to encourage and help train new workers to extend the Gospel. We were also conscious that the life and ministry of Christ which originated in the Holy Land had reached out to us here in America and was now being carried back by faithful followers of Jesus. We are humbled yet thrilled to see and feel what God can do when we are fully committed to Christ.

Nellie Farris

* * *

Wichita, Kansas — A representative council held a fall planning retreat at the Casado farm in September to plan for the new church year at University Friends Church.

The Friends Fellowship Association that was organized for the establishing of a Home for the Aged had a meeting October 1 in which the officers and trustees made their annual report. Interested persons were invited to join the Association, paying yearly dues of \$5.00 to help with the beginning of this work.

The annual Loyalty Campaign was conducted efficiently and successfully. Stewardship was stressed during the month and a film "Salt of the Earth" was shown. A new look was given to our sanctuary and fellowship hall in October, with paint, new lighting and the use of acoustical tiling. "Friendly Beggars" knocked at our doors at the

Hallowe'en season and a nice collection of articles for the Friends Service Committee was received.

The men of University Friends Church under Orval Moon's chairmanship planned a Sunday evening service November 10 in which forty-three men participated. In observance of American Education Week, University Church honored its teachers on November 10, and a panel of educators led a discussion at the November 13 prayer meeting hour on the "Relationship between Church and School." On universal Bible Sunday, a film "Our Bible—How It Came to Us" was shown at the evening service.

The Women's Society circles brought thank offerings for home mission stations and the Oklahoma Indians and distributed more than twenty large baskets of food at Christmas time. One Sunday evening service was given to the young people who presented a Christmas play, "A By-Line for St. Luke," directed by Lionel Scott. The adult choir presented "Song of Christmas" directed by Larry Warren.

A Sunday evening worship hour recently was given to the young people of our meeting for a sacred concert. Much talent was apparent in the group and we appreciate their willingness to use it for the Church.

Parents of Junior High Christian Endeavorers are lending a hand at the 4:00 p.m. meetings on Sunday by furnishing refreshments called "chupper." This is accompanied by recreation and devotion directed by Norman Huff.

Our Law Observance Committee had charge of a recent Sunday evening service at which Judge George Ashford, one of our members, spoke and two films were shown on temperance education.

University Friends are cooperating with ninety other Wichita churches in the National Christian Teaching Mission January 30 to February 6. Guest leader for University Church will be Norman Young, pastor of the Union Street Friends Meeting, Kokomo, Indiana.

Mabel Woodard

Three Bags of Wool

(Cont. from 57)

Many sweaters had been devised of two colors. Not a few were of many colors, put together from odd bits of wool. All were beautifully made, some in intricate patterns.

The teacher said proudly, "The girls knitted 61 sweaters and some scarves and mittens. They have knitted for others besides themselves. Every bit of wool was used."

Leila was chosen to say "Thank you" on behalf of the class. She was happy. They were all warmer

now, and the knitting had been fun. She herself had made a sweater for her sister and booties for baby Ali.

The lady from Jerusalem wiped tears from her eyes as she drank a cup of hot mint tea brewed for her by willing hands. "If I could only tell everyone in America — all the church groups—how much their sharing means to all of us here—"

PROGRAM DIRECTOR NEEDED

Program Director in community center, interreligious and interracial, sponsored by the Religious Society of Friends, adjoining Levittown, Pennsylvania. Responsibility for extensive and varied program covering wide age and interest range; recruitment and working with part-time staff, volunteer leaders and committees, promoting and publicizing activities.

Requirements: Bachelor's Degree, experience in group work, some administrative or supervisory experience; flexibility and imagination. Car essential. Starting salary \$3800-\$4800. Can appoint at Maximum. Position available March 1.

Contact Wayne A. Dockhorn, Friends Service Association, William Penn Center, Fallsington, Pa.

BIRTHS

Danforth—To Joe and Bonnie King Danforth of the Amboy Friends Meeting in Indiana, a daughter, Lisa Kay, on January 16 at Peru, Indiana.

Haines—To John and Betty Sweet Haines of the Amboy Friends Meeting in Indiana, a son, Jack Jay, on January 4, at Marion, Indiana.

Kendall—To Keith and Judy Darnell Kendall of West Lafayette, Indiana, a son, Timothy Lee, on January 29.

Nelson—To S/c Sherman and Nancy Lloyd Nelson of Jonesboro, Indiana, a son, Daniel Dee, on December 21, 1957, at Lying-In Hospital, Providence, Rhode Island.

Sexton—To John Montgomery and Lois Forbes Sexton, a daughter, Joan, on January 16, at Baltimore, Maryland.

MARRIAGES

Elkins-Cook — Ada Cook of Marion, Indiana, to William Russell Elkins, son of Marie Elkins of Jonesboro, Indiana, on June 28, 1957, at Jonesboro Friends Church, Delmer Mock officiating.

Snow-Elkins — Martha Colleen Elkins of Jonesboro, Indiana, daughter of Marie Elkins, to Arthur Snow of Thomville, Ohio, at Jonesboro Friends Church, December 29, 1957, Delmer Mock officiating.

Winegardner-Elkins—Mary Elizabeth Elkins of Jonesboro, Indiana, daughter of Marie Elkins, to Maynard Winegardner, son of Mr. and Mrs. Ralph Winegardner of Thomville, Ohio, at Jonesboro Friends Church, October 27, 1957, Delmer Mock officiating.

DEATHS

Carter—Mary Effie Carter, on January 14, at an Indianapolis sanitarium where she had been a patient for two years, aged eighty-seven. She was born December 8, 1870, in Orange County, Indiana, to Alfred and Deborah Hill Leonard. She moved at an early age to Howard County, where her late years were also spent. In 1895 she was married to E. James Carter, who later became a Friends minister and printer. The couple spent many years serving small churches in central Indiana. James Carter died in 1938, after which Effie Carter remained in Russiaville until her last illness. Surviving are a daughter, Mrs. Scott Ging of Indianapolis; a sister, Mrs. Meda Wright of Russiaville; two nephews and a niece. Funeral services were held in Russiaville with Herbert Pettineill officiating. Burial was in the New London Cemetery.

Elliott—Elizabeth Ann Elliott, on Jan. 14, at birth. She was the daughter of Robert and Jeanne Elliott of Richmond, Indiana, and the granddaughter of Errol and Ruby Elliott of Indianapolis, Ind.

Hadley—Mattie Marshall Hadley on January 20, at Oskaloosa, Iowa, aged

ninety. She was born April 6, 1867, at Stanford, Iowa, to William and Caroline Marshall. On July 26, 1892 she was united in marriage with John Henry Hadley and to this union were born three children: Paul, now of Indianola, Iowa; Bruce, now of St. Paul, Minnesota; and Jeanette, of Washington, D. C. One of eight brothers and sisters, all of whom have preceded her in death, she was raised in a Christian home and grew up in Iowa and South Dakota. She graduated from Penn College in 1890. Following her marriage, she and John Hadley taught in Le Grand Friends Academy for six years. For six months they were missionaries in Alaska; then returned to teach in New Providence Academy for one year, following which they again resumed their teaching responsibilities at Le Grand Academy for an additional four years. The family moved to Saskatchewan, Canada, for six years. There followed two years at Central City, Nebraska; and seven years more in Saskatchewan. Returning at the end of that period to Iowa, she and her husband served as pastors of Friends churches in Iowa Yearly Meeting—nine years at Richland and Woolson; seven years at Honey Creek and Chester; two years at Stanford; six years at Greenville; two years at Le Grand; and a

few months at New Providence before laying down their pastoral ministry. John Hadley died in 1950. Increasing infirmity limited Mattie Hadley's activities in later years. She was devoted to Iowa Yearly Meeting. Her lifelong interest was to encourage and counsel individuals for whom her vision saw larger opportunities for personal development and Christian service. Funeral services were held in Oskaloosa with Duane Moon officiating and at Le Grand with Orval Cox in charge, assisted by Rodney Abrams.

Martin—Evelyn Pauline Martin, on January 17, at the Tipton County Hospital, Indiana, aged forty, after a three year illness. She was born July 9, 1917, the daughter of Jasper M. and Opal R. Miller, in Tipton County. She married William A. Martin on September 5, 1936. Later she and William Martin, seeking a church home, united with the Society of Friends at Russiaville. She was an active member of the church, serving as organist, pianist and Sunday School teacher. Her faithful service will be long remembered. Surviving are her husband and parents; two children, William Martin and Mrs. Janet Jones; and a sister, Mrs. Winifred Farwick, all of Russiaville; and a brother, Edwin Merle Miller of Indianapolis. Funeral services

LOCAL MEETING DIRECTORY

ARIZONA

Phoenix, Arizona—Meeting for Worship, 10:00 a.m., 17th Street and Glendale Avenue; James Dewees, Clerk, 1928 W. Mitchell Dr.

Tucson, Arizona — Friends Meeting, 129 N. Warren Ave.; worship, First Days at 11 a.m. For information write John A. Salyer, 745 E. 5th, Tucson, Phone 2-3262.

CALIFORNIA

Alhambra, California—Alhambra Friends Community Church, 1299 South Seventh Street, Church School 9:30, Morning Worship 11:00 a.m., Vesper Worship 7:30 p.m. Minister, George E. Jenkins, Phone ATLantic 435-11.

Berkeley, California — Friends Memorial Church, Fulton St. at Channing Way, Morning Worship, 11:00 a.m.; Youth Groups, 6:00 p.m.; Evening Worship, 7:00 p.m. John Spitzer, minister, 2130 Channing Way, phone Res. As. 3-6170; Office Th 3-7531 (Th—Thornwall; As—Ashberry.)

Citrus Heights, California — Friends Church, 7600 Old Auburn Rd. (4 mi. S. Roseville); Sunday School 9:45, Worship 11 and 7:30, C.E. 6:30, Prayer Mtg. Wed. 7:30, Glen and Mildred Rindard, Pastors, Phone PArkview 5-2634.

Long Beach, California—First Friends Church, Atlantic Ave. at Ninth, Morning Worship at 11:00 a.m.; Evening Service 7:30 p.m.; Prayer Meeting, Wednesday 7:30 p.m. Jesse Drinnen, 620 E. 9th St., Minister.

Los Angeles, California—Friends Church, 17th and Toberman Streets, Bible School 9:45 a.m.; Morning Worship 11:00 a.m.; Evening Worship 7:00 p.m.; Roy Knight, Minister, Richmond 70716.

Pasadena, California — First Friends Church: 2540 E. Orange Grove Avenue, 9:45 a.m.; Church School; 11:00 a.m., Meeting for Worship, Phone Sy 63372, Stuart Innerst, Pastor.

Whittier, California — East Whittier Friends Church, 15911 E. Whittier Blvd. Church School 9:30; Morning Worship 10:45; C. E. 7:00 R. Ernest Lamb, Minister, 538 Floral Drive; Phone OXford 7-4550.

Whittier, California — First Friends Church, Philadelphia St. and Washington Ave. Unprogrammed Meeting 8:30 a.m.; Church School 9:30 a.m.; Morning Worship 11:00 a.m.; Young people's group 8:30 p.m. Office address, 310 E. Philadelphia St., W. Oscar O. Marshburn, Clerk; Harold Walker, Minister, Phone 43-487.

Yorba Linda — 4842 Main St., S.S. 9:30; Worship 11:00 a.m. and 7:00 p.m. Prayer meetings Wed. 7:00 p.m. Pastor, Keith Sarver, Phone LAkeview 8-7047.

COLORADO

Denver, Colorado—Friends Meeting, W. 46th Ave. and Elliot St. Church School 9:45 a.m., Worship 11 a.m., and 7:30 p.m., Prayer Meeting Wednesday 7:30 p.m. Lloyd Hinshaw, Minister.

Denver, Colorado — Friends Meeting (Five Years Meeting) Sunday 10 a.m., Meeting for Worship and Study, Katherine Honold, Clerk, 4720 West 35th Ave., Ava C. Maris, Correspondent, 4128 Grove St.

CONNECTICUT

Hartford, Connecticut — Meeting for Worship, 11:00 a.m. at the Meetinghouse, 144 South Quaker Lane, West Hartford.

FLORIDA

Daytona Beach, Florida—Lounge room, Congregational Church, Palmetto St. and Volusia Ave. Meeting for Worship, 3 o'clock 1st and 3rd Sundays, Monthly Meeting the 4th Friday at 7:30, Clerk Chas. T. Moon, Church address.

Gainesville, Florida, Meeting for worship (unprogrammed), First-day, 11 a.m., 116 Florida University.

Jacksonville, Florida — Meeting for worship and First-day school at 11 a.m. Y.W.C.A. Board Room, Phone EVERgreen 9-4345.

Lake Worth, Florida—Palm Beach Friends Meeting, Meeting for Worship, 10:30 a.m.; 812 South Lakeside Drive, Lake Worth.

Orlando—Winter Park, Florida — Worship, 11 a.m. in the Meeting House at 316 East Marks St., Orlando; telephone MI 7-3025.

St. Petersburg, Florida—Friends Meeting, 130 Nineteenth Ave., S. E. Meeting and First day School at 11 a.m.

ILLINOIS

Chicago, Illinois—Evanston Meeting of Friends, Maple and Greenleaf, Evanston. One block East of Ridge Blvd., Sunday School, 10:00; Meeting for Worship, 11:00; Fellowship Dinner, Third Sunday each month, Phone UN 4-8511.

Chicago, Illinois — Chicago Monthly Meeting, 108th and Artesian (one block west of Western Ave.) Take bus to 108th and Western; Phone CEDarcrest 3-9878, Bible School 9:45; Worship 11:00, Lorton Heusel, Minister 10729 S. Maplewood Ave. Phone CEDarcrest 3-2715, Fellowship Dinner, Second Sunday, October thru April.

Chicago, Illinois—The 57th Street Meeting of all Friends, Sunday Worship hour, 11 a.m. at Quaker House, 5615 Woodlawn Avenue, Monthly meeting (followed 6 p.m. supper there) every first Friday, Phone BUTterfield 8-3066.

Downers Grove, Illinois — Downers Grove Monthly Meeting of all Friends, Sunday Meeting for worship 10:30 A.M. at Avery Conoley School, 1400 Maple Avenue, First day school 10:30 A.M., joins meeting for fifteen minutes.

INDIANA

Anderson, Indiana — First Friends Church, Chase and Tenth Sts. Bible School 9:30; Worship Service 10:45; C. E. 6:30; Gospel Service 7:30, Prayer Meeting, Wednesday 7:30 p.m. Raymond V. Breaker, Pastor, Phone 2-8763.

Bloomington, Indiana—Meeting for Worship and First Day School (kindergarten) at 11:00 a.m., Study and Discussion, 10:00 a.m., in the Indiana School of Religion Building, Union and Seventh Streets, Hazel Smith, Clerk, 1600 East Hill-side Drive, Phone 9688.

Cartage—Friends Church, South Main St. Bible School 9:30 a.m.; Morning Worship 10:30 a.m.; Robert A. Shockey, Minister.

Evansville, Indiana — Unprogrammed meeting for worship, First-days, 10:45 a.m. YMCA, 205 N. W. 5th, Call Herbert Goldhor, H. A. 5-5171, after 6:00 p.m., G. R. 6-7776, All Friends welcome.

Indianapolis, Indiana — First Friends Meeting, 3030 East Kessler Boulevard, 9:30, Church School; 10:45 Morning Worship, Errol T. Elliott, Minister, Ruth Day, Minister of Christian Education, Phone, Clifford 5-2485.

Indianapolis, Indiana—Second Friends of West Indianapolis, Meeting place corner Lee and Lambert Sts. Sunday School 9:30 a.m. Service 10:45, Allen Reynolds, Minister.

Kokomo, Indiana—Union Street Friends, 507 North Union, Bible School 9:30 a.m. Worship Service 10:30 a.m. Norman Young, minister.

Mooresville, Indiana — Friends Church, Main and Monroe Streets, Bible School 9:30; Worship Service 10:30, Mid-week Meeting, Thursday 7:30 p.m. James R. Furbay, Pastor, Phone 194.

Muncie, Indiana—Friends Memorial Meeting, Adams and Cherry Streets, Sunday School—9:30 a.m. Morning Worship—10:45 a.m. Jr. Hi Young Friends Sunday 5:00 p.m. Sr. Hi Young Friends Sunday 7:00 p.m. Mid-Week Meeting Wednesday 7:30 p.m. Meetings for College Friends, Rosemary Holloway, Church Secretary, Phone AT-85680.

IOWA

Des Moines, Iowa—First Friends, East 13th and Lyon Streets, Church School 9:45 a.m.; Morning Worship 11:00 a.m.; Orlando Dick, minister, Phone AM 26221.

Des Moines, Iowa—Friends Meeting, Unprogrammed, Worship 10 a.m. Classes 11 a.m. 2920 30th Street, South Entrance, Visitors telephone AMherst 6-3221.

KANSAS

Wichita, Kansas — University Friends Church, University Avenue at Glenn, Bible School, 9:45 a.m., Meetings for Worship, 11:00 a.m. and 7:00 p.m. Youth Groups, 6:00 p.m. and 8:00 p.m. Prayer Meeting, 7:00 p.m. each Wednesday, Ministers, Roberta E. Cope, Norman Huff and Lela Gordon. Office phone, AM 2-3373.

were held in Russiaville with William Wagoner and Herbert Pettingill officiating. Burial was in the Russiaville Cemetery.

Page—Charles Thorndike Page, on January 7, after a long illness. He was a birthright member of Chappaqua Monthly Meeting in New York. He was an elder, overseer and trustee and was very active in the Meeting and the community. He is survived by his wife, Helen H. Page; a son, Dr. Richard W. Page; and a daughter, Virginia Page Quinby.

Pherson—Jasper Pherson, on December 31, 1957, at Marion, Indiana. Born in Pulaski County, October 17, 1878, he was a faithful member of Jonesboro Friends Meeting as long as health permitted. Surviving are two sons, Victor of Marion and Earl of Muncie, Indiana; one daughter, Mrs. Glen Crumley of Marion; eleven grandchildren and twenty-six great grandchildren. Services were held at Jonesboro Friends Church, Delmer Mock officiating. Burial was in I.O.O.F. Cemetery, Marion, Indiana.

Smith—Frank Smith, on December 19, 1957, at Marion, Indiana. Born in Henry County, September 20, 1878, he was a faithful member of Jonesboro Friends Meeting. He held many places of responsibility in both the local Meeting and Fairmount Quarterly Meeting.

He was present at all services as long as health permitted. He is survived by his widow, Ethel; two daughters, Mrs. Clysta Snapp of Marion, Indiana, and Mrs. Alfred Walker of San Mateo, California; a son, Merritt, of Davenport, Iowa; and two grandchildren. Services were held at Jonesboro Friends Church, Delmer Mock officiating. Burial was in Riverside Cemetery, Gas City, Indiana.

Stogsdill—J. W. E. Stogsdill, on Jan. 20, at Wichita, Kansas, aged sixty-five. He died suddenly, apparently from a heart attack, just before his morning classes at East High in Wichita, where he taught science. Born in Spencer, Iowa, Esli Stogsdill was graduated from Friends University in 1916 and became a teacher in the Wichita school system in 1918. He retired in 1953 because of poor health, but returned to a part time schedule in 1957. He was an elder and faithful worker in the University Friends Church. He is survived by his wife, Rita; a daughter, Doris Scott of Kingsdown, Kansas; a son, Louis, now in a veterans hospital in Topeka; and three grandchildren. Funeral services were held with Robert E. Cope officiating. Burial was in Wichita Park Cemetery.

Wilbur—Elizabeth Wilbur, on January 22, at Des Moines, Iowa, aged fifty-one, suddenly after suffering an apparent stroke. She was born at Trenton, New

Jersey, and was a graduate of Swarthmore College, Swarthmore, Pennsylvania. Elizabeth and Ross Wilbur had lived in Des Moines since 1944, when they came as directors of the American Friends Service Committee hostel for relocated Japanese-Americans. Ross Wilbur later became Iowa state director of child welfare, but they continued their interest and activity with the A.F.S.C. She was an active member of the Des Moines Valley Friends Meeting, and the family requested that any contributions be made to the building fund for that Meeting. Survivors include Ross Wilbur; a daughter Carolyn and a son Jonathan, both at home; a foster son Andrew and a foster daughter Elizabeth Kelly, both of Chicago; and two brothers, D. Richard Reynolds of Media, Pa. and Edwin Reynolds of Rutledge, Pa.

Minard—William G. Minard, on Jan. 21, at his home in Clintondale, New York. He was born in Plattekill, New York, and attended the Plattekill Friends Meeting. Later he moved to Clintondale where he became an active member of the Clintondale Friends Meeting. He had served on several committees. He is survived by two sons, Russell Minard and William Minard Jr., and several grandchildren, all members of the Clintondale Meeting. Jesse Stanfield was in charge of the funeral service.

KENTUCKY

Louisville, Kentucky — Meeting for Worship and First-day School—10:30 a.m. at Neighborhood House, 428 South First Street — Phone TWInbrook 5-7110.

MASSACHUSETTS

Cambridge, Massachusetts—5 Longfellow Park (near Harvard Square) Meeting for worship each First Day at 9:30 and 11 a.m. Telephone TR-6-6883.

New Bedford, Massachusetts — Spring Street Friends Meeting. Morning worship at 11 a.m.; Bible Study at 12. James A. Coney, Minister. 29 Tremont St., WY6-4041.

MICHIGAN

Detroit, Michigan—First Friends, 9640 Sorren-to S. S. 10:15. Worship 11 a.m. For information write or call Franklin Henshaw, Clerk, 13167 Appoline, Detroit 27, Telephone WA 4-0273.

Detroit, Michigan — Detroit Friends Meeting unprogrammed. Meeting for Worship 11:00 each First-day in Highland Park YWCA. Woodward at Winona. Visitors telephone Townsend 5-4036.

MINNESOTA

Minneapolis, Minnesota—Friends Meeting, 44th Street and York Avenue South. Church School at 10:00 a.m., Meeting for Worship at 11:00 a.m. Richard P. Newby, Minister, 4421 Abbott Ave., So. Phone WA 6-9875.

MISSOURI

Kansas City, Missouri—Penn Valley Meeting of Friends each Sunday 10:45 a.m. at 306 W. 39th. Visiting Friends welcome. Call Ha 1-8328.

St. Louis, Missouri — Unprogrammed, 2539 Rockford Road, Rockhill, Missouri (suburban St. Louis). First-day meeting, 10:30 a.m. Monthly Meeting for business, second First-day following pot luck at noon. Clerk, Albert Ley, Wydown 3-4618.

NEW YORK

Albany, New York—Meeting for Worship and First Day School each First Day at 11 a.m. at the Young Men's Christian Association, 423 State Street, Phone Albany 3-62-42.

Brooklyn, New York—Lafayette Avenue Meeting. Cor. Lafayette and Washington Avenues. Bible classes 10:00 a.m. Divine Worship 11:00 a.m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m.

OREGON

Newberg, Oregon—Friends Church, College St. at Thrd. Sunday School 9:45 a.m.; Worship 11:00 a.m.; Christian Endeavor 6:30 p.m.; Evening Worship 7:30 p.m.; Prayer Meeting, Wed., 7:30 p.m. Charles A. Beals, pastor. Phone 3811 and 3911.

New York, N. Y.—The United Meetings for Worship of 20th Street and 15th Street Friends are being held at 144 East 20th Street, New York City from May through September 29 each Sunday at 11:00 a.m.

Riverhead, Long Island, New York—Eastern Long Island Meeting at 3 p.m., on the first and third Firstdays at the Parish Hall, Sound Avenue and Church Lane, Riverhead, New York, Clerk, Edwin Prellwitz, Peconic 4-6155.

Scarsdale, New York — United Meeting for Worship and First-day School. First-day at 11 a.m., Scarsdale Friends Meeting, 133 Popham Road, Clerk: Frances B. Compter, 17 Hazelton Drive, White Plains, N. Y.

NORTH CAROLINA

Greensboro, North Carolina — First Friends Meeting, 2100 Friendly Road; Bible School 9:45; Morning Worship 11:00; Wednesday evening worship 7:30; Robert M. Jones, Minister.

Greensboro—Spring Garden Friends Meeting, Spring Garden St. at Mayflower Dr. Meetings for Worship, 11 a.m., 7:30 p.m.; Youth activities 6:30 p.m. each Sunday. Mid-week Meeting, Wed. 7:30. Phones: BR 4-8548 and BR 4-5626. Leslie N. Winslow, Minister.

High Point, North Carolina—Friends Meeting, 800 Quaker Lane. P. O. Box 5166. Bible School, 9:45; meeting for worship, 11:00; youth activities, 6:30. Cecil E. Haworth, minister.

OHIO

Cincinnati, Ohio—Friends Meeting: 2910 Eden Ave. (just north of University Ave., four blocks east of Vine St.) Office phone: UN 1-0739. Meeting for Worship 11:00 a.m. First-day school 9:45 a.m. Clerk: Rayburn W. Cadwell, 2926 Townsend Ave., Phone FA 1-7654. Pastoral Minister: Don Stanley, "El-donhill", 876 Lafayette Ave. Phone MU 1-6523.

Columbus, Ohio — Highland Avenue Meeting. One square south of U.S. Route 40, on Highland Avenue. In Hilltop area, west part of city. Bible School, 9:15 a.m., Worship 10:30 a.m. and 7:30 p.m. Wednesday evening prayer service 7:30. Leonard Wines, Pastor. All Friends welcome.

Toledo, Ohio — Unprogrammed meeting for worship, First-days, 11 a.m., Lamson Chapel, Y.W.C.A., 1018 Jefferson.

Portland, Oregon—First Friends Church, S. E. 35th Ave. and Main St., Bible School 9:45 a.m., Worship 11:00 a.m., Christian Endeavors 6:30 p.m., Evening Service 7:30 p.m., Prayer Meeting Wed., 7:30 p.m. Foster or Hawthorne Bus. to S. E. 35th Place. Gerald W. Dillon, Minister, Phone BELmont 4-3107.

PENNSYLVANIA

Pittsburgh, Pennsylvania—Meeting for Worship 10:30 a.m. 1353 Shady Avenue.

TENNESSEE

Memphis, Tennessee — Unprogrammed meeting for worship at 9:30 a.m. Secretary, Esther McCandless, 234 Jones, JA 5-5705.

TEXAS

Dallas, Texas—Meeting for worship Sunday 10:30 a.m., 7th Day Adventist Church, 4009 N. Central Expressway. Clerk, Kenneth Carroll, Dept. of Religion, S. M. U., phone LA 8-9810.

VIRGINIA

Richmond, Virginia — Friends Meeting, 4500 Kensington Ave., Worship 11 a.m. Bible School at 10 a.m. Visiting Friends always welcome. Clerk, J. Hoge Ricks.

WASHINGTON

Seattle, Washington—University Friends meeting, 3959 15th Ave., N. E. Phone Melrose 9983. Meeting for worship 10:00 a.m. Religious discussion 11:00 a.m.

WASHINGTON, D. C.

Washington, District of Columbia — Friends Meeting of Washington, 2111 Florida Ave., N.W., one block from Conn. Ave. Meeting for Worship. First-days at 11 a.m. First-day School at 10:30.

CANADA

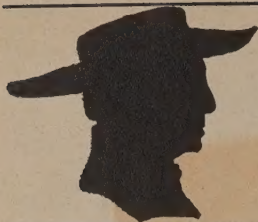
Montreal, Quebec, Canada—Meeting for worship every first day, 11:00 a.m., at the Y.W.C.A., 1355 Dorchester Street, West.

HAWAII

Honolulu, Hawaii—Friends Meeting House 2426 Oahu Avenue, Honolulu. Telephone 999447. Meetings for Worship Sundays, 10:15 a.m. Children's Meeting 10:15 a.m., joins meeting for fifteen minutes. Monthly Meeting every 2nd Thursday at 7:00 p.m. Clerk: Christopher Nicholson.

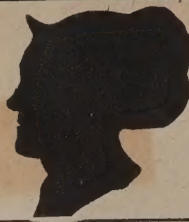
PUERTO RICO

San Juan, Puerto Rico—Meeting for Worship second and last Sunday 11 a.m. at Evangelical Seminary in Rio Piedras. Visitors call 3-3044.



American Quakerama

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Blessed are the Peacemakers

Feeling that opposition to war and refusal to fight were not enough, many Friends have been active peacemakers. Even though John Bright, as a member of Parliament, had a major hand in preventing four wars, another English Friend, Joseph Sturge, saw that every crisis or growth of tension and armament presented an opportunity to engage in reconciliation.

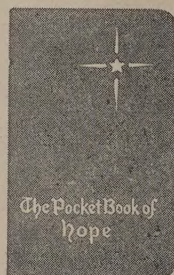
Such an opportunity presented itself in 1850 when Germany and Denmark were growing increasingly hostile. Joseph Sturge urged Friends to name a delegation to visit both nations and explore the possibilities of arbitration. The group of four included Joseph Sturge and one American and was well received by both sides. It nearly succeeded because of the real statesmanship of the method and the persons involved.

Only four years later, Joseph Sturge and two other Friends visited the Czar, seeking to avert the Crimean War, while John Bright joined with them in dealing with Parliament, insisting "that which is morally and religiously wrong cannot be politically right." As we know, war did come; but Friends sought to mitigate the suffering it caused, especially following the bombardment of Finnish towns. Their relief fund provided food, shelter, clothing, fishing nets and seed corn for the defenseless coastal area and soothed the bitterness of innocent people.

Failure marked efforts to prevent the Franco-Prussian War also, but again Friends helped to bind up the wounds of war, the red and black star becoming the symbol of their work. So important was their assistance, the French government officially adopted the statement: "Our country will never forget that in our day of dire necessity your Society, and through your example, others in England, have stretched out to us a brotherly hand." American Friends likewise "stretched out a brotherly hand" to relieve the terrible suffering.

One great fact seems to emerge from the peacemaking as done by Friends: it must be done early, before tensions build up which any serious crisis can trigger into full-blown war. To put it otherwise: peacemaking must be a never-ending process.

Milton H. Hadley



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